

Miffett 1910

The
KOREAN
REVIVAL



Sexton Cho, of Pyengyang,
"Singing to the Glory of God"



SCHOOL BOYS OUT TO MEET THE MISSIONARY—TWO MILES FROM CHINNAMPO

The Korean Revival

An Account of the Revival in
the Korean Churches in 1907

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THE KOREAN REVIVAL

The present is a time of widespread manifestation of the presence of God in the hearts of men—a manifestation which has appeared in widely separated regions of the world, and in diversified manner, yet always distinguished by at least two characteristics, prayer and the descent of the Holy Spirit. In illustration of this we have the great revival in Wales, the outbreak in Australia, and the overwhelming storm in Korea.

It is interesting to note the train of events which led up to the Korean revival. During the month of August, 1906, the missionaries at Pyengyang sought a deeper **Preparation** experience of God's power in their own lives, and for this purpose meetings for Bible study and prayer were held for eight days. During these meetings a special burden for the Korean Church was laid upon them and in response to their suggestion, hundreds of the Korean Christians covenanted to spend one hour a day in prayer for the outpouring of the Holy Spirit. This concert of prayer continued through the autumn and winter, when in the first week of January, 1907, the Holy Spirit was literally poured forth on the people and the fire of his presence spread rapidly throughout the whole city and the surrounding country. This was the outbreak of that revival which can best be likened to a storm.

Its course may be gathered in an incomplete way from what is told here, but it would be no more possible to write an adequate description of this revival than it would be possible to describe some terrific conflict of the forces of nature as witnessed by some one standing at the storm center. Figures are powerless to express its results, for it is no more possible to convey an idea of what it achieved by mentioning numbers of converts added to the church—though there were thousands of these—nor the number of Christians led out into the freedom

of a new life in God—of whom there were 50,000—than it would be possible to express the divine majesty in the three dimensions known to mechanical science.

There were many striking contrasts among the outstanding features of this revival. A spirit of deep-seated and intense antagonism opposed it. In Pyengyang many of the

Antagonism church leaders were at first violent in their opposition to it. At another place one of the missionaries announced that if any of his people confessed such sins as had been revealed in the services at Pyengyang, he would promptly expel them from the church. He found, however, when eventually his church was shaken to its very foundations, that to have carried out his threat would have left him without any church members, while by favoring the revival he had a Spirit-filled, cleansed, and newborn people. At a third place some of the official members of the church were ready to mob the messengers who came to urge upon them the necessity of seeking complete cleansing at God's hand, but before the meetings terminated they were only too glad to fall prostrate at the foot of the cross and acknowledge that their antagonism had been against their Lord.

A second feature of the revival was the great mental distress through which many of the penitents passed. This can

Distress of Penitents be illustrated by a scene the first Sunday morning in the Methodist Episcopal Church in Pyengyang. The church, the largest in Korea, was filled, over two thousand being present. One of the missionaries was in charge. After a short sermon the meeting was thrown open, and immediately a young man prominent in church work arose and in tears confessed to a sinful life. When he had finished he flung himself on the floor in agony and cried to God for mercy. Then followed a scene that is beyond description. Men all over the church were stricken to the floor, as though hurled there by thunderbolts, where they writhed in their agony, while the house was filled with cries for mercy. So great was the distress in every direction that no one could turn to any particular one to give aid; indeed, the only desire of the penitent ones was the privilege of confessing their sins.

When anyone attempted to talk with them, they seemed almost impatient of human effort to give direction to their thoughts.

Scenes of this kind were repeated daily. They would come upon the meetings without notice, and men of different temperaments were alike affected. At one meeting, when the opportunity was given the congregation to take part, a man who had been a church member for ten years arose. He had been working for a number of years as an overseer of gangs of coolies employed in the erection of mission buildings, a position which demands force of character and energy. Previously he had mocked at the revival, being highly amused by the idea of himself in the role of a penitent. When he arose to speak on this occasion, he appeared to be so self-possessed and undisturbed that the leader of the meeting felt that his attempt at a confession was either perfunctory or frivolous. This fear was not a groundless one, for certain incidents had happened which had caused the leaders to keep watch against any tendency to simulate the distress of real penitence. As this man began to speak, the first sin he confessed was that of embezzling mission funds. The words had hardly passed his lips when he fell to the floor. Soon he was again on his feet and for a moment continued his confession, when he fell over backward, as though struck in the face by a violent blow. He lay there for some time unconscious. The mission physician, who was present, immediately went to his aid. On returning to the platform he reported that the man showed unmistakable signs of prostration. His pulse was faint and he had become unconscious. A number gathered around the stricken man, in the hope of comforting him, but on the request of the pastor they retired and left the penitent in the hands of God. Indeed, there was so much distress in every part of the church by this time that there was little reason for caring for this man more than for others in distress, who were so numerous that the task of succoring each one individually was an impossibility. After a while the unconscious man recovered and again attempted to rise. Several, noticing his desperate struggles, went to his assistance,

but without avail, for his agony was so great that it was impossible for him to continue his confession that day.

At this meeting there occurred an incident which illustrates the terrible character of some of the confessions made and which we relate with great hesitancy. While it is

A Terrible Confession true that many of the early converts know little of what is required of a Christian, yet the purity of the life of the Korean Church as a whole will compare favorably with that of the Christians in any land. No Korean is permitted to hold relation as a church member who has not given up all heathen practices; and among other things particular emphasis is laid upon the observance of the Sabbath. Missionaries of all denominations are unanimous in the opinion that the church in Korea had been, preceding the revival, equal to that in any mission field in the world in the spiritual power and piety of its individual members. It should be remembered that this revival began in the hearts of the missionaries, among some who seemed to lead the most blameless lives, and in the native church the work also began among the most spiritual preachers and helpers. This will indicate how thorough and complete was the work of the Spirit, who hesitated not to uncover the deepest depths of human hearts. The incident about to be related was one of many, and will give a hint, not of the low grade of Christian living in the church, but of the dark life of a people without God, the terrors of which life they have not been able to forget even after a spiritual reformation.

The meeting one evening had continued with unabated power till nearly midnight, and the leader was anxious to close and allow the people to return home, for they were thoroughly exhausted and needed rest. When the time of closing arrived a large number of young men were still on their feet and had been waiting some time for an opportunity to confess. Among them was a young man not over twenty years of age. He was laboring under such terrible agony of mind that permission was given him to speak. This is the story he told: "Not long ago my mother died, leaving to my care my baby brother. I did my best for him. I fed him with patent foods

that I was able to secure from the Japanese drug store. I cooked up rice into a gruel thinking that he might like that, and sometimes I went to the saloon and bought wine for him, but all the time the child fretted for his mother and cried for hunger. It was impossible to stop his crying. Then I wished he would die." At this point he wrung his hands again and again, while his face was livid with anguish. Then he continued: "I wanted him to die, and one day I went out of doors and hunted for a block of wood. I picked up an old



BISHOP HARRIS AND A GROUP OF KOREAN PREACHERS

wooden pillow and came into the room. I seized the crying child and dragged him into the middle of the room and beat his head till he was dead! dead! dead!" On the instant of the last exclamation the young man fell to the floor, himself as dead, and remained so a long time after the meeting had closed.

How was this confession received? Like the confessions of many others. It sent a shudder of horror over the congregation, and threw many prostrate on their faces in sobs and

prayers. In this connection another question might well be asked. When the souls of men are loaded with the guilt and woe of awful crimes, where may they go to confess their guilt before God if they are debarred his house? The horror of listening to those confessions will abide as long as memory lasts with those who were compelled to hear. It was often impossible even to look upon the faces of those making these terrible confessions. The only explanation of it is that it was an exceptional time, one that rarely comes in the history of the church. Confession and contrition which all the instruments of torture known to the terrible penal code of Korea would have been utterly impotent to bring about were produced by the power of God's Spirit.

Great amazement fell upon all within the city walls. The sobs and groans of the penitents in the churches could be heard for a great distance and the scenes enacted filled the people with wonder and fear. Many were attracted to the meeting, some to make sport, while others, filled with the spirit of enmity, sought to create disturbances. Stones were hurled at the building which came crashing through the glass and fell on the people while at worship. Thefts of shoes occurred. These were the easiest articles to steal, for in Korea, instead of removing their hats, men, when they enter a church, remove their shoes, which are left at the door.

Probably the most diabolical attempt to break up a meeting occurred one night when there was an audience of over two thousand persons, more than half of them being women. Among these was a certain woman who was an earnest seeker and had determined to become a Christian. This her husband wished to prevent, and he came to the church on that particular night resolved to find her and take her home. Being unable to discover her among the great crowd present, he deliberately paused at the door on the women's side of the church and began to yell "Fire, fire, fire!" As the cry came ringing through the church the vast audience of women sprang to their feet in terror, while the men of the congregation, who were sep-

arated from the women by a small lattice screen, also arose in fright. Immediately there was a panic. When the terrible rush and struggle was over, nearly a score of women and girls who had been trampled under foot lay on the floor apparently dead. Fortunately these fears proved unfounded, and though some were seriously injured, no deaths resulted; but the memory of this diabolical deed, the result of the hatred and callousness of one man, remains in Pyengyang to this day.

There was some fear that this event would fill the minds of the people with such terror that they could not again be induced to go near the church. But it proved otherwise. The meetings continued with unabated interest, and, most remarkable of all, one of the lady missionaries who visited the injured persons the next day found that they were disposed in their ignorance to attribute their experience to divine anger and punishment for their failure to become Christians—for all of the injured except one were not Christians—and they assured the missionary that as a result of it they had determined to become followers of Christ.

During the course of the revival, thousands of the unconverted united with the church as inquirers; yet this large

ingathering belongs to the indirect rather than the direct results of the revival. The Holy Spirit performed his special work upon the church membership rather than upon the unconverted, and the terrible manifestations of distress and agony were confined largely to the Christians themselves. Now that we regard the visitation from the after point of view, this is not difficult to understand. Among a people like the Koreans there is no definite and clear idea of the true and terrible character of sin, so that when first converted they are not prepared to manifest the deep and awful conviction that is found among those who have been taught what sin really is. This fact has led some into believing that the Koreans are incapable of deep feeling. This revival, however, has shown that having once come under the power of personal conviction, and been placed in a position where the Holy Spirit can work on their hearts, they are capable of as overwhelming

all hearts. The two weeks that followed were dreadful and wonderful. As it was the time of the preliminary examinations, the days were spent in work, but the hour of four o'clock in the afternoon was set aside for student prayer meetings which were held without any visible leader; but the Leader was there in all his power and majesty. If men ever discovered the terribleness of sin when revealed uncovered in the presence of God, they did in those days. First came the physical distress, penitents beating the floor with hands and with head, and their screams and outcries were as though the demons whose name is legion were tearing them; then followed sobbing confessions of sinful and unclean lives. One general characteristic of these seekers was their conscientiousness. No half work would satisfy them. If any of them allowed himself to be betrayed into being satisfied with less than complete cleansing, he would soon discover how futile were his attempts, and would be brought low at the foot of the cross, there to remain on his face until God had completed his work.

The experience of one of the most promising students is illustrative. He early came under the influence of the revival, and after a severe mental struggle of several days he felt convinced that in spite of it all he had yet failed to obtain the full pardon of his sins. On a certain night he met with three comrades and together they spent the greater part of the night before God in prayer and confession. Late the next morning he appeared at the study of the missionary to perform some routine duties expected of him and apologized for being late by explaining the manner of spending the night. The missionary asked him whether he had secured the peace he so earnestly sought. He replied in the affirmative, and the missionary, desiring to encourage him, talked on the subject of a life without sin. That evening the meeting at the school was one of great spiritual power. The distress and agony shown by the students produced a scene never to be forgotten. The slain of the Lord were lying where they had fallen and literally covered the floor. The hour was drawing toward midnight and it was necessary to close the meeting, yet more than

thirty boys were still standing on their feet, some of whom had been waiting for hours for an opportunity to confess the sin on their souls. It seemed hard to send these young men away so heavily burdened, but the hour was late and those in charge brought the meeting to a close. The young man to whom we have referred was noticed to be in tears. One of the lady missionaries went and repeated the question of the morning, "Have you obtained peace through faith?" With a great sob he broke out, "O, no, no, I have no peace." He then sought a distant corner of the chapel and throwing himself on the floor wept in an agony of sorrow until in the bitterness of his anguish he sent some one to call his missionary friend. When the latter appeared, he cried out, "I lied to you this morning. I wanted you to think that I had obtained that which the others possessed and to think as highly of me as of them. I have no peace of heart. O, what shall I do?" That night he with a number of others again spent the whole night in prayer and confession. God then visited them in power. When the morning dawned the blessing was theirs, and with hearts filled with gladness and joy they proclaimed their new experience to all whom they met. Cleansed, purified,

and empowered of God, the young man immediately became one of the most potent forces in the revival and exercised a strong and helpful influence over his fellow-students. Later he with many others volunteered for the Christian ministry, and they are to-day doing splendid service. There were others like him who formed a steadying element during the terrible scenes which followed, for in the midst of the confusion, grief, and dismay of their fellow-students, this advance guard were able to testify to the sense of pardon, peace, and joy, and thus help others into a like precious experience.

Another notable characteristic of this revival was the call to the students to a life of intercessory prayer on behalf of their comrades. Those students who had already received the blessing spent hours every day in prayer, and some passed whole nights on their faces before God. In this fact must be found the explanation

Intercessory
Prayer

for many of the results which attended the revival. After a confession of terrible guilt on the part of one man, a missionary knelt to intercede for him. As he prayed, the missionary, crushed by the awful weight of the other's guilt and woe, himself fell prostrate on the floor to agonize before God on behalf of his Korean brother, as though he were suffering in the place of the other, and would die if relief were not granted. It is experiences like these that give us a hint of the true meaning of intercessory prayer and help us to understand what Christ suffered in Gethsemane.

This feature of intercessory prayer became a marked characteristic of the meetings themselves. A number of the Christians as soon as they would enter a meeting would fall on their faces before God and remain throughout the entire service, utterly oblivious to the course of events, but remaining with arms of faith outstretched to God while the tumult of repentance, confession, and grief over sin rolled and surged all about them. Who were these Christians? They were the class leaders, stewards, Sunday school teachers, and trustees of the church.

These students were in earnest in going to the root of matters and wiping out old scores and personal grudges. At one of the meetings an

Wiping Out
Old Scores

opportunity was given to all who had any ill feeling toward anyone present or who had wronged another in any way to make confession and ask forgiveness. A memorable scene followed. The meeting broke into numerous groups of students weeping in each other's arms, nor did the members of the faculty escape, for boys who had been unruly or disorderly knelt before them or hung about their necks asking



pardon for past misdoing. The characteristic faults of students, the little sins that so easily beset the boy at school, the "crib-bing" in examinations, thieving and falsifying, spites and grudges were confessed, and in the act of confessing cleansed out of the soul. As there are over a thousand pupils in the various mission schools in the city alone, and all were alike affected, the importance of this fact will be recognized.

The revival in the High School continued until every student had felt its power and fully nine tenths had come into a conscious experience of being born again. The result

Results Among
the Students

on the life of the school was immediate. Private devotions were carried on faithfully night and morning by every student, while two thirds of the entire student body could be found in the prayer room every day. Many of them heard the call to preach, and each Sunday groups of students went through the city and to nearby country villages carrying the gospel message. Many voluntarily made an offering of their service for this work during the summer vacation. Thirty-three of our boys took definite appointments to preach without pay. One student who had received permission to go home for a few days came back with a shining face. The religious life of his father and mother had been deepened, and an uncle had been converted. The people of his native village had met in the little church to hear him preach every night while he was there, and the cleansing power of the Holy Spirit came upon them with the same manifestation as in the city. Ten persons had given in their names as seekers, and plans for a new church and a girls' school had been adopted.

The fruits of the revival were seen among the students in other ways. There were a greater application to study and a marked deference to the wishes of the teachers.

Strengthened
Character

Discipline became comparatively easy. The roots of bitterness and jealousy were removed, and it was not an unusual thing for the boys to begin their ordinary class work, such as a recitation in geometry, by first kneeling in prayer. The revival did for the character of the students what many years of training could not have done.

In addition to the High School, there was another group of young men of even more importance upon whom the revival wrought a marvelous work. These were the students for the ministry. To understand the meaning of what took place, it will be necessary to review the situation as regards the native ministry at the time of the revival.

For many years there had been a wonderful turning of the Korean people toward Christianity, and the increase of converts had outdistanced the ability of the missionary authorities at home to supply the necessary workers to care for them. This lack of missionaries compelled the placing of large responsibility upon the shoulders of native workers long before they were adequately prepared. It is true the loyalty and devotion of the church in Korea had excited the admiration of all familiar with the facts. The helpers and preachers were diligent in their work and zealous to lead their countrymen to become Christians, but it was still too early in the history of the church for the development of a regular ministry among them, such as we understand by the term. The men engaged in the work were lay workers, numbering in the aggregate several hundreds, and in order to prepare them for their work the missionaries held Bible institutes and training classes from time to time at the mission centers. It was at the great class of over four hundred men held in Pyengyang in December, 1906, just preceding the revival, that the attention of the workers was called to the claim of the Christian ministry upon their lives. For a week the matter was prayerfully considered by the entire class. On the final Sunday an opportunity was given to those who had reached a decision to enroll themselves as volunteers for the ministry. Then, as though God had himself

sent out the command, one hundred and seventy-six Koreans stepped out from the ranks of the believers and consecrated themselves to the work of the Christian ministry. Many of these were among the finest young men in the church. It is doubtful if in any land such a large body of volunteers for the Christian ministry ever enrolled themselves on a single occasion.

When the missionaries came to view this body of stalwart young men, and caught a vision of the task of training and preparing them for their lifework, a feeling of dismay resulted, for none felt equal to the task. And yet the necessity was imperative, for these men were comparatively recent converts from the old life. They personally recognized their need of training and were full of intense desire to make adequate preparation. Most of them were willing to pay any price in the way of hardship and self-denial to achieve this. As far as the attitude of the candidates for the ministry was concerned, there was little to be desired. But in Korea our equipment for a work like this both in men and institutions is pitifully inadequate. It takes many tens of thousands of dollars and much ripe scholarship to train students for the ministry in America. As

the missionaries confronted their task in Korea, and recognized the immensity of the needs and the poverty of resources, it is little wonder that they were appalled.

Then came the revival and it proved to be God's solution of the difficulty. It was in full swing when the class of volunteers for the ministry assembled in Pyengyang City for a month of theological instruction. From the first day the power of God was upon the class and it swept through them until the last man had been cleansed and purified.

The same fact which has been noted in connection with the experiences of the High School students appeared in connection with the theological students. The best

men, those who were the most spiritually minded, were the first to be overwhelmed with the new experience, and their distress was not less than that of those not so well instructed in Christian living. The history of one member of the class may be taken as typical of this. He was a sturdy northern man who had been a Christian for ten years. Moreover, even as a heathen before giving his heart to Christ he had been an earnest seeker after truth. In Korea people of this kind often appear, and are much honored for their piety and sanctity. It is usual for them to resort to some lonely mountain and there live the life of a hermit, giving themselves to fasting and prayer. Following this

custom, this man spent two years in the mountains, refusing to have intercourse with his fellow men; alone, with little to eat and scarcely clothing enough to keep him from suffering during the severe winters, he spent his time in studying the Confucian classics and bringing his body into subjection. When it was all ended, outwardly he appeared to have obtained his wishes, yet deep in his own heart he was conscious of failure. He knew himself to be still the same man that had gone into the wilderness, with personal weaknesses uncorrected and passions unchanged. The emptiness and futility of such a life grew upon him and filled him with disgust, and abandoning his pretended holiness he sought again the fellowship and ways of men. Under the influence of this reaction he went into the army, where he plunged into all the wild excesses of heathen soldiery.

It was at this time that he came under the influence of Christianity and joined the church. Here his native character asserted itself, for he brought into the church life the same intensity of purpose which had marked him as a hermit and as a soldier. He was soon filling a position of responsibility in church work, and in order to be able to give all the time possible to it, he resigned his post as a petty officer in the army, and, returning to his father's home, settled down to the life of a Christian farmer. He began house-to-house visitation throughout the town and the adjoining villages, telling the story of his own salvation and urging others to seek Christ. As the believers grew in number he conceived the idea of building a church in his native village. A number of neighbors agreed to assist in the matter, and, collecting all they could possibly raise, built a chapel. By the time the rafters were in place, however, their funds ran out and they had no money with which to pay the bills. Their only resource was prayer. Many plans were discussed, but always with the result that the only feasible one seemed to be to pray again. "No," said the leader, when repeatedly asked regarding the results of his prayers, "there is not a cash." This continued for some time and the work came to a standstill. The skeleton of the building stood against the village sky-line like a ruin,

and the heavens seemed deaf to all prayer. One day a meeting of all the members was called and after prayer the soldier-

farmer solemnly announced to his fellow-laborers

Answered His that he proposed to answer his own prayers.
Own Prayer "Now," said he, "there is my ox, a strong, good animal and worth considerable money. It is

the only one I have to do the work on my farm, and what I shall do when it is gone I do not know, but God's house must be finished and the ox must help us to do it. I will sell the animal and thus secure money to complete the building. As for the farm, let us trust God that he will take care of our fields." He was as good as his word and immediately sold his ox. The church was completed and dedicated. Some weeks later the missionary when visiting the village and going to the fields saw this Korean Christian and his brother harnessed side by side to the plow in the place of the ox, while the aged father of the Christians held the handles and followed the furrow.



This was the man of whom we now speak, a local preacher in charge of a circuit of twenty-two villages. It was with a Christian life of this kind that he came to the theological class in January, 1907. It would seem that there would be very little work needed in the heart of a man like this, yet he was one of the first to fall under the power of God. His repentance and contrition for sin were terrible to behold. The whole past life before he had found Christ, with its dark record of sin, was confessed, while even more intense was his repentance over faithlessness and disloyalty to Christ after he had taken him as his Saviour. God gave him pardon and peace, and all the fierce powers of his nature were tamed and brought into subjection to the law of Christ. This preacher

went from the theological class a different and a greater man than he was before he came.

It was men of such character that passed through this terrible storm. Why God should have selected them is a mystery, and yet their confessions revealed the fact that their need of an experience like this was supreme; while the fact that multitudes of fresh converts were coming under their guidance and upon them fell the duty of leading them in the way of Christ, rendered it the more imperative that they should be cleansed by the purifying power of God.

As the missionaries listened to the confessions of some of these men, they could hardly credit their ears. Some men in these meetings confessed that there had been times in their lives when in the awful hatred of their hearts they had concealed knives in their clothing and followed missionaries for days at a time seeking a chance to murder them. Some who thus confessed were unknown by face to the missionaries whose lives they had sought. Truly it was a revelation of

the character and the needs of the people—the uncovering of Korea's hidden secret depths. From
Revelations of Soul Life what came out in confession, it would seem that no people in the world hide away in their lives so many tragedies as the Korean people. It is the sorrows and griefs of life that have molded Korean ideas and susceptibilities. One may visit any village, choose some individual, and, pulling aside the curtain of his life, find a history hidden away as thrilling as any to be found in fiction. Though this may seem an extreme statement, yet the revelation of soul life which came out in the revival showed currents running so deep and troubled that the statement is justifiable. The scenes of violence and crime, the ruin of individuals and homes, the innumerable cases of oppression and violence which were told, would fill many volumes and can be explained only on the ground of imperfect laws and an astonishing disregard of human life. It was into hearts shadowed by tragedies untold that God sent the power of his Holy Spirit to redeem and save.

SPREAD OF THE REVIVAL

Long before the special meetings were over in the city of Pyengyang, manifestations of the same remarkable conviction of sin appeared in other localities, so that in a short time the entire church in Korea was ablaze, though in varying degrees. This was brought about in two ways. First, visitors from other sections, coming under the influence of the revival in Pyengyang, on returning to their homes, kindled revival fires there. Second, there was an organized effort to send the stronger men who had experienced the cleansing power in Pyengyang to other churches and localities to carry on revival effort. The results were widespread and lasting.

One of the first regions to experience this spread of the revival was the North Pyengan Province. The city of Yungbyen, the former provincial capital, is the newest

At Yungbyen of the mission stations of the Methodist Episcopal Church. It has been regarded as one of the strongest centers of spirit and fetish worship in Korea, but already the church has made such an impression on the life of the people that it is said devil worship has decreased by one-half, while the income of soothsayers and sorcerers has been greatly reduced. Christians from Pyengyang held services in the city church at Yungbyen, and many, especially among the local preachers and workers, were greatly blessed.

Not only was this true of the Yungbyen church, but even in a more marked degree the revival benefited the country groups. In the villages and hamlets, without the assistance and guidance of the foreign missionary, native Christians carried on the work with great success. In one of the far northern groups lived a young man who had studied as a student in the Pyengyang Academy, and had there passed through the spiritual fire. His first thought was for his relatives in his northern home, and he hastened back and at once began to tell the people what he had received. The result was a regenerated and spiritual church. Like a flaming evangel he went from group to group in the mountains and valleys of that northern region and everywhere carried the blessing to



A KOREAN VILLAGE

others. The whole country was set on fire and some of the results achieved were of a remarkable character.

The region contained in the American Mining Concession in North Korea is embraced in the Yungbyen District. Here

an interesting evangelistic work has been carried on among the Korean miners which has enjoyed the good will of the mining company and has been aided by them in many ways. When this young student from Pyengyang visited the native church at Pukchin, one of the central camps of the mines, his message greatly stirred



SOME VILLAGE CHRISTIANS

up the members. Among these was a young Korean employed in the assay office of the company, and regarded as the most trusted native employee. He became deeply convicted, however, over a crime he had committed during the years previous to his conversion, for he had at different times stolen small quantities of gold until he had accumulated the equivalent of a considerable sum of money. After joining the church he hid this gold, hoping that he might have the opportunity to make the matter right. His life had become exemplary, but all this time he carried in his heart the secret of his crime. It was at this time that the power of God took hold of him, and convicted him so that he determined to make a full confession of the matter and return the gold. Accordingly, one day he sought the mining officials, and, placing the gold before them, told of his crime and said that while it meant his discharge, disgrace, and punishment, he must at all events get right with them and with God. This act produced a profound impression on his employers. The assistant general manager took him by the hand and commending the moral courage of the act, told him that they would forgive the crime and would not discharge him. The result was that this trusted employee of the mining concession succeeded in not only straightening out the crookedness of the past, but in showing himself worthy of the increased confidence which his employers were glad to bestow upon him.

South of the city of Pyengyang is the flourishing town of Yangduk. Here among the hills in the county of Pongsan a number of hamlets and villages have been partially evangelized, and the church which is located at Yangduk is a most promising one. There was a wedding at this church during the time of the revival in Pyengyang and a Korean pastor went there to perform the ceremony. He was fresh from the revival and filled with the Spirit of God. After the wedding he was invited to preach, and as he delivered the message which God had given him, the Spirit fell upon the crowd and men began to stand up and confess their sins. Great distress was upon them, and the anguish and grief which were among the peculiarities of this revival

were again manifested. After listening a while the preacher called their attention to the fact that repentance without restitution would be in vain. The crowd had watched at first with a disposition to hoot and laugh at the distress of those under conviction. A change, however, soon came over them. No sooner had the penitents heard the suggestion of the preacher that restitution was necessary than some of them arose and sought among those present the people whom they had wronged, and confessing their sins, asked for forgiveness. In some cases they even insisted on paying them immediately the cost of chickens and eggs and others articles which they had purloined. This made a profound impression on all those present, and those who had at first scoffed and jeered were not only silenced but brought under conviction themselves. The visiting pastor had intended to take the evening train back to Pyengyang City, but the people would not let him go; so he remained there and preached that night and the next day, and before he departed, the church was regenerated and cleansed by the fire of God.

Chungsan is the prefectural city of the large county of the same name and is situated high up among tall peaks, from which you can see in one direction the city of Pyengyang, thirty miles away, or in the other direction look far out over the muddy waters of the Yellow Sea. The church is nestled down at the foot of one of the tallest peaks of the mountain range, and from its natural location is a strategic center of our work in that very populous section of the country. Work has been carried on successfully in Chungsan for eight years and the whole county is dotted with Christian chapels. One day the leader of this group of Christians came to Pyengyang and said that he had a strange story to tell. He had not known of the revival in Pyengyang, and as communication between Chungsan and the capital city is difficult and infrequent, the church had not heard of it. He had been carrying on meetings in connection with the special services of the Week of Prayer and things had gone on very satisfactorily until, to his great surprise, they took a strange turn. Men would rise up and confess their sins, he

said, and not content with that would break down in an anguish of grief and sorrow over them. The result was that

A Strange a strange new life had come into the church in a way
New Life so mysterious that the leader was quite puzzled by it and hastened to Pyengyang to report to the missionary and to get his judgment upon it. This instance gives evidence of how the revival seemed to be independent of human agencies and would appear as mysteriously as the falling of dew. No missionary was present with this church during the days of its revival, and the leader himself was a man who was cold and indifferent in his spiritual life, so that he had become a problem, and the missionary in charge had come to regard him as unfitted for the position. The revival here was a manifestation of the freedom of the Spirit in going where He listed.

The new year, either according to the Gregorian calendar or the old Korean calendar (for both are observed in Korea and are only about one month apart) is observed

In Chemulpo as a time of special evangelistic effort. This is one of the results of the observance of the Universal Week of Prayer. Very often the Korean churches will begin with the world-wide concert of prayer during the first week in January and renew it at the time of the Korean New Year. Chemulpo is one of the most wide-awake churches in Korea. It has a strong official board, and at the time of the revival was under the leadership of a capable Korean pastor. This church began its usual revival efforts at the Korean New Year, which fell early in our February. The official board was aroused to activity, and every afternoon those composing it went out by twos to preach the gospel to their friends

Individual and neighbors. Two services were held each day in
Effort the church, one in the morning and one in the evening. During these services the character of sin and its consequences were dwelt upon and at the end of the week the church seemed to be thoroughly aroused. Many of the members had tearfully confessed their sins and sought forgiveness, and one hundred and ninety new converts had been received as inquirers. The Korean pastor and the official board felt that the meetings had been successful and had accomplished

their purpose, so that it would be well to close them before the interest had died out. This plan prevailed, though a few who had been especially awakened by the services decided to meet daily for prayer, that God would visit the church in great power.

Sporadic efforts continued after the revival in the Chemulpo church until about the end of March, when two of the Korean preachers in Pyengyang came to Chemulpo by invitation.

Antagonism of the Pastor They arrived one night about ten o'clock and the church was crowded to receive them.

Dusty and weary with their long journey, they took time to tell a little of the wonderful work done in the North



COLLINS BOYS' SCHOOL, CHEMULPO

and retired to rest. The next day they began their work only to find that an intense spirit of antagonism filled the hearts of the Korean pastor and some of the official board. In spite of this, however, the meeting was marked by the Spirit's presence, and deep conviction came upon many, leading to repentance and to public confession. The opposition, however, continued through the week and culminated on Sunday night, when a crowd gathered outside the church and, under the

leadership of some of the members of the official board, threatened to use violence against the evangelists and run them out of town. The disturbers did not attempt to invade the church building, but remained outside, carrying on a noisy demonstration. There is little doubt that if the preachers had attempted to leave the church during the night, violence would have been done them. But finally they dispersed and the next day affairs took a new turn. The pastor and recalcitrant members came to their senses, realizing that they had been misled into opposing the work of the Holy Spirit. From this time on the meetings resembled in power the wonderful scenes witnessed in Pyengyang itself.

These meetings at Chemulpo would begin as early as six o'clock in the morning and continue practically without intermission until midnight. Sometimes the evangelists would be in the church for twenty-four hours at a time. No long sermons were preached, though there were frequent exhortations. There was little singing.

Deep Earnestness

The characteristic of the revival was confession, and so deeply in earnest were the people that the hours of the day and night would be spent in this one thing. Member after member would await his opportunity to confess, and thus the hours would fly by with no cessation of the torrent of grief, anguish, and contrition. As a rule those who passed through this experience did not manifest exuberant or noisy joy after it. Pardon and assurance came to the penitents in Chemulpo, as at all other places, with the same certainty that day follows the night, but hearts were filled with a deep and marvelous peace and souls were awed into silence in the presence of God. The joy of cleansing was so deep and abiding, it was not possible to express it in the forms of ordinary human gladness. Confession and repentance were accompanied by ready restitution for wrongdoing. A table was placed in the church where those who wished to restore articles unlawfully acquired might do so. This table was soon piled high with stolen goods. It is only fair to say, however, that most of these articles had been acquired before the persons taking them had become Christians. In most cases it was not possible to find the

owners. Many of these articles were petty in their character, and yet the consciences of the people would not allow them to retain them.

At Seoul the year opened with an intense longing on the part of the missionaries and Korean Christians alike for a revival. Meetings were held in the churches and for-

In Seoul eigners and Koreans were benefited, though the general impression prevailed that the meetings were after the usual style and no special increase of power had come. In the midst of these conditions news of the storm at Pyengyang came and stirred all hearts. A general feeling of expectancy was created that there would be a visitation from God in the capital city. On invitation from the churches in Seoul, a Korean elder from the Presbyterian Church in Pyengyang came and spent a few days in the metropolitan churches. This was the beginning of an experience of cleansing, which while it continued but a few days and was, therefore, vastly different in degree from that in Pyengyang, yet brought a new life into the hearts of the Christians. The same manifestations of anguish and grief over sin, great distress in confessing, and deep and wonderful power in the life were shown.

The pastor of the leading church in Seoul was one of those who came under the power of this revival. He had always lived a correct life, and yet formality and indifference

Experience of a Pastor had reduced his service for the Master to a mere perfunctory performance of his duties. When the elder from Pyengyang came and the pastor saw the

terrific character of the revival, he shrank back and hardened his heart against it, determined that he would have no part in opening the way for such a visitation of God among his people. The visitation came, however, and swept over him, but left him with peace of heart gone and a sense of rebellion oppressing him. The missionary in charge of the work was in Pyengyang at this time, but, returning, joined with his people in the meetings. One Wednesday night after a meeting, during which it seemed that a heavy deep shadow rested upon the people and they were farther away than ever from surrender to God, a group of young men remained after the service

to talk the matter over with the missionary. It was urged upon them that they should simply surrender themselves to the Holy Spirit to do what he might demand of them. After listening to this appeal, they all knelt in prayer, which soon grew into a terrible soul struggle, followed by personal surrender as one by one with tears and enteries they poured out their hearts to God and gave themselves to him for a new life. The Korean pastor was one of the first to attempt to pray. For a while it seemed as though no prayer would come, when suddenly, with the cry of a man breaking away from captors who were leading him to death, he cried with a voice that rang through the church, "O, Holy Spirit, I surrender to thee. I am willing to walk in any pathway that thou mayest point out, and will resist thee no longer." It was the moment of victory, and from that instant he was a changed man. He had been associated with the missionary in the most intimate fellowship for a number of years, and at one time had been the missionary's language teacher. It was during this period, he had become a Christian. The day following the wonderful night of his new surrender, he sought the missionary and said: "Do you remember the old days, years ago, when I was your language teacher? You trusted me very much, so much so that you put temptation before me. You were a very careless young man in those days and would leave me in charge of your study with money lying about. I never stole any large amount, but once in a while I used to take a cash or two (about one twentieth of a cent) and go out and get tobacco or a drink of wine. I have never told you before, but I want to confess it now and ask your forgiveness. I have tried to reckon up how much I took, and counting interest and everything, I think that fifty sen will cover it. So here it is. Please take it." The missionary took the money, and after speaking words of comfort, asked the privilege of returning the money to the conscience-stricken brother. The latter drew away as though he had been offered a cup of deadly poison. "No, no," he said, "the Holy Spirit has told me to do this, and I have done it in obedience to him. There is no power on earth to induce me to touch that money."

One night during the meetings which followed, a young man especially oppressed with sin came seeking to get rid of his burden. He said that when he first heard of **Had Reviled the Christ** Christ he had been filled with mutterable hatred against him. He liked to insult and revile his name. One day he saw a picture of Christ hanging on a wall and he went up and spat upon it. As he spoke these words, a cry of anguish broke from his heart, and he went to the floor as if struck by a blow. Here he lay sobbing out his confession till the Christ whom he had reviled came and forgave him.

Immediately following the adjournment of the theological class in Pyengyang the workers from the Haiju Circuit returned to their homes filled with a zeal for souls and **On Haiju Circuit** a determination to introduce the revival into their churches. Such an awakening was sadly needed there, as the churches were in a very poor spiritual condition. The political disturbances had greatly agitated the people throughout that section and there is little doubt that many of the church members had for a time lost sight of the blessedness of the gospel and were seeking for political aid and personal advantage. Into this environment the workers came back under a great burden for the church. At Haiju, the chief provincial city, were held meetings and the work was carried on with great vigor. At first there was no response. The heavens seemed black and the hearts of the workers were leaden. God seemed to have forsaken them, yet it was not so, for he had already prepared the means by which Haiju was to be conquered. But to understand this we must look at another church.

Konmi was one of the strongest native churches in the province, but the people shared in the general condition of the circuit and were cold and indifferent at this **Experiences in Konmi** time. The preacher in charge of this group had gone through the fire at Pyengyang and on his return first sought his mother, confessed his sins to her, and asked her forgiveness. Then, with seven of the church members, he went to the top of the mountain which

rises above the village and there in prayer and confession they wrestled before God in behalf of the church. The next night, at the service, the conviction for sin was something never before known. Men and women cried in deep agony of soul, and among those who confessed their sins was an exhorter, the chief man of the church. On the following day he changed his mind concerning the revival, however, and declared that it could not be the work of the Holy Spirit, and if allowed to continue, would lead to the ruin of the church. He could not conceive of the Holy Spirit leading men to confess hatred, abuse, slander, adultery, and murder, and on this account declared himself opposed to it. So he prevented the holding of a meeting that evening. It thus looked dark at Konmi for a time, but after much pleading and prayer on the part of the preacher, the exhorter finally gave a reluctant consent and they were again permitted to meet in the church. While the meeting was in progress, suddenly it seemed as though the heavens opened and the Spirit of God descended on the worshippers. The people were overwhelmed, but among those who were affected most strongly was the exhorter. During his attempt to confess his sins he fell to the floor as though struck by a blow. Great alarm fell on the people and they agonized over their sins and pleaded mightily with God for forgiveness and salvation. The leader received pardon and relief, and during the following days was greatly used of God in conducting revival services in other villages.

It was this story which started the storm at Haiju. As the visiting brothers related it in the Haiju meeting, conviction went from heart to heart, and one after another **The Blessing at Haiju** rose to make confession only to find it impossible to continue the story, for they fell one after the other to the floor in shame and confusion, pleading with God for mercy. Peace and forgiveness came to every one of them. This continued for a week till nearly every one in the church had confessed and was made clean. Old debts were paid, hatred and enmity were cast out, and in their place came brotherly love and heart union in the bonds of Christian fellowship. Thus for over a month, from village to

village and hamlet to hamlet, the work spread until eighteen of the most prominent churches on the circuit had been cleansed and two thirds of the entire church membership had made public confession and had received forgiveness for their sins.

There remains but one place more of which to speak. Two young men from Pyongyang spent a week in Kongju with blessed results. This city is the headquarters of the mission work in south Korea, and the center of a district of over a million people with only 16,000 Christians among them. At Kongju itself the church, through the defection of the Korean preacher, had become filled with

Kongju
Blessed



THE REV. WILLIAM A. NOBLE AND OFFICIAL MEMBERS
OF A NATIVE CHURCH

bickerings and strife. They were in sad spiritual need. Under the ministry of the two evangelists, the scenes witnessed in Pyongyang and Chemulpo were repeated in Kongju. Every member of the local church made public confession and restitution; old-time enemies were reconciled and all started in the new and higher life.

This hasty review of the territory covered by the revival as far as it related to the Methodist Episcopal Church gives a very inadequate idea of the immense amount of good that

was accomplished. Out of it were born a new church and a new ministry in Korea.

THE DIRECT EFFECTS OF THE REVIVAL

What have been the permanent results of the revival? In answer several things may be mentioned.

1. The revival has resulted in deepening among the Christians the knowledge of sin and righteousness. The teaching of Christianity on those subjects is new to the Koreans, who, while not devoid of the sense of sin and righteousness, have standards different from those we hold. The revival brought upon

Sense of Sin and
Righteousness

the heart of the church a deep impression of the exceeding sinfulness of sin and of the everlasting obligation of righteousness. This fact was well illustrated by the experience of a servant of one of the missionaries. The man had been a Christian for ten years. He had attended church faithfully, and had always given close attention to all that was said in the services. During the early part of the revival he took a stand in opposition. To him the scenes of distress furnished a source of amusement. The kitchen where he labored was often made a stage where he amused his companions by imitating the revival scenes. He would throw himself on the floor and pretend to beat it with his fists, and amid shouts of laughter go through the physical contortions which were so often witnessed in the church. One morning his employer asked him if he was at peace with God. Mumbling a reply, he hastily left the room. At the opening of the meeting the following evening, he took a seat among those sitting at the front of the church, and when an opportunity was given to take part, he sprang to his feet and in terrible distress confessed the sins of his life. Among other things, he told of the way in which he had often betrayed the confidence of his employer. At last, in utter abandon, he ran to the platform and crawling on his hands and knees, flung himself at the feet of the missionary who employed him, and begged forgiveness for all the wrongs that he had committed against him. From that moment he was a changed man. The vice of pilfering, against which he

had struggled so long, now stood out in all its hideous aspects, its power was broken, and he passed into Christian freedom and a life of joy.

2. Another noteworthy effect of the revival was the cleansing of the individual church member. For many years the church in Pyeongyang had been tried by one of its members.

Heart A man by the name of Kim was converted during
Cleansing the early days of missionary work in the north,
of Christians standing firm during times of severe persecution and identifying himself with God's people when to do

so was at the risk of life. These facts had endeared him to the hearts of many, but before he became a Christian, he was a victim of strong drink, and periodically he would return to his cups, and for days his wife and family would suffer the untold misery which brutish drunkenness can inflict. After a period of debauchery he would again turn to the church and in tears confess his sins, and begging forgiveness would begin all over again. These lapses continued until it became necessary to try him and expel him from the church. When the revival meetings began he took no part in them, though he would often sit back in the rear of the church and watch all that occurred. At last some of those who had received the blessing went to him and urged him to give himself to God for cleansing. He, in a spirit of mockery, agreed to do so. The next evening when an opportunity for confession was given, Kim arose to his feet and rushing to the front, called in a loud voice for everyone to look at him. "See," said he, "I am the worst scoundrel in this city, and you all know it. I have been a drunkard for many years, and I have been in the habit of beating my wife and of making my home a place of horror. You all know me and know what a fiend I have been." He threw himself to the floor and with cries and contortions of the body, imitated the scenes he had been watching so long. Everyone knew that he was not sincere, and the scene filled the congregation with the keenest distress. Spontaneously all knelt and lifted their voices in prayer for the heartless, mocking man. A thousand voices arose as the voice of one man and the sound of their prayer swept through the church and out

over the city. "O, God," they cried, "save this our sinful, mocking brother."

Two nights after this incident, Kim was again at church. God had already laid his hands upon him, and when the pastor looked down upon the congregation, he saw him stretched out upon the floor in unmistakable anguish. For a time overwhelming sorrow seemed to threaten to end his life. When he was able to rise to his feet amid paroxysms of grief he pleaded for forgiveness for the mockery of the two nights previous. From that hour his heart was cleansed and the man, who before had been unable to pass a dramshop without stopping to buy a drink, began a new life, and now, after months of testing, he is one of the best examples of clean, victorious living in the church. After his experience of being cleansed, he became very earnest in his efforts to save his old associates, and during the next few weeks brought into the church more seekers than any other member.

3. The revival resulted in the deepening of the prayer life of the Christian. We have already indicated the place that prayer took in the inception of the revival. During its progress many of the Christians

**Deepened
Prayer Life**

learned a new secret concerning prayer. Probably this can be best illustrated by the testimony of one of the missionaries. He had always been a man of faith and prayer, and was in no wise different from his colleagues in the sincerity and purposeful character of his prayers. Yet as he gave himself utterly to the ministry of intercession, forgetting himself and wrestling in prayer with God for others, he came into possession of a new power he had never before known. This was also true in the lives of many others. They put red blood in their prayer life. It had always been a precious privilege, but now it became a primary method of work. Prayer became a real business with them—



the main business of life. They went about it with the same definite purpose that they brought to all their tasks. They prayed for those in need no matter where they were or what might be their condition.

Every afternoon, at four o'clock, the missionaries at Pyengyang gathered for intercessory prayer at the high school. There was no leader and no singing, but before going to their knees, an opportunity would be given to anyone present to mention any special matter pressing upon the heart. Then all would kneel and each in turn, as the Spirit moved, would voice his petition to God. There was no time limit; and the minutes would grow into an hour, or even two hours, before they would rise from their knees. The Koreans, too, found this secret and gave themselves up to intercession, a company of them often spending a whole night in prayer for their friends. Even the official boards of some of the churches would meet and spend all night in prayer for the town in which they lived, thus laying emphasis upon their official relationship to the spiritual as well as the temporal activities of their church. The answers received were swift and remarkable, and some of the most notable results of the revival came as the direct answer to intercessory prayer.

One of the brightest and strongest of the young men, after passing through the experience of cleansing, was seen to be in terrible mental agony. The missionary inquired into it, asking him if he had yet found peace in his own heart. For His Sister "O, yes," said he, "yes, yes, I am all right, but look at this," and he thrust into the hand of the missionary a small piece of paper, upon which was written the single word *nu-ee* (sister). Choking down his sobs, the young man managed to say: "Pray for my sister." The missionary promised, and united his prayers with that of the brother. Some time after, the missionary asked him about his sister. In answer the young man with radiant face told how he had gone home, eighty li (twenty-seven miles) away, to see his family and talk the matter over, and "Now," said he, "my sister is saved, my sister is saved."

One of the most remarkable developments of the revival

was that of audible prayer. One Sunday morning the missionary in charge of the meeting asked the congregation to engage in united prayer. Spontaneously, a murmur of audible prayer arose from a thousand lips, gradually growing in volume, until it filled the church. It produced no confusion and their voices united like the notes from some great instrument of music. The scene of a great congregation of a thousand or fifteen hundred people all on their faces before God uniting in audible prayer, was thrilling beyond description, producing an effect greater even than united song. Thus the Korean Church discovered new wonders in prayer and have now a confidence in the power of this blessed privilege which is of inestimable value to them.

4. As one becomes familiar with the spirit and ideas that underlie the old life of

the Korean people, he is Consciousness of Brotherhood impressed with its cal-

lousness. The ancient question, "Am I my brother's keeper?" would be answered by the typical Korean with an emphatic negative. Probably the native family system is responsible for this. Men recognize that they are united by the ties of kindred, but the broader ties of humanity are little known. One of the most helpful results was a deepening among the Christians of the sense of responsibility for the welfare of others. They got a glimpse of the great Christian teaching that we are more than our brother's keeper—we are our brother's brother. The story of the



NATIVE PASTOR AND HIS WIFE
AT HAIJU

preacher at Haiju brings this out. He was a good man and in his way an effective worker, but he cared much for himself and very little for others. He had no passion for souls. He had been in the employ of the mission as a helper for several years, but had always shrunk back when asked to go to any place of difficulty or hardship. During the session of the theological class he was among the first to surrender to the Spirit of God, and he came out of this experience of confession and sorrow with a deep and lasting sense of peace and a holy passion for souls. After the revival he was appointed to Haiju, where the work was suffering through the failure of the native pastor. He took up the work under special difficulty, but in a short time he had transformed the church. He carried the warmth and earnestness of his new-found experience out into other sections with the result that the whole region was stirred as deeply and regenerated as thoroughly as any district touched by the storm. This thought of the intensifying of the sense of personal responsibility for others might be illustrated by repeated examples from the lives of our preachers and workers.

5. The revival gave the missionaries an understanding of Korean life such as they had not before possessed. They can now appreciate the Korean Christian more fully and help him more wisely than in the past. Far from being discouraged, the missionary in Korea has come to see in the native Christian moral possibilities of the highest order. The revival lifted the curtain from Korean life and character, and revealed the native man in new and very dark colors. We have already indicated the astonishment and consternation with which the missionaries listened to the confessions made. It would seem that such terrible tragedies in ordinary life could not occur without becoming matters of public knowledge and thus being prevented. As a fact, the terrible moral condition revealed was a matter of common knowledge among the Koreans, but it was to them a normal condition and excited little comment. Foreigners are necessarily so separated from the Koreans by the barriers of language and custom that as a rule they get

very little beyond the perimeter of Korean social life and know nothing of what lies within. It is not surprising, therefore, that the confession came as a terrifying revelation. A superficial observer listening to what was confessed might think that Korean character is thoroughly degenerate, and that there is no moral base upon which to erect a really worthy ethical life. Most of the writers in recent times who have described Korea have dwelt altogether on this phase, and have thus unconsciously placed the Korean in a wrong light. His confessions when rightly interpreted reveal the fact that there are many other things besides sin in Korean life. Korean passions run very deep. He possesses force, courage, and loyalty with generosity and magnanimity, which need only favorable conditions for development. When we view against the dark background of the old life the brighter colors

Moral of his virtues as a Christian, the Korean stands out as
Courage much a hero as any man on earth. It was heroic simply to make such confessions. It took moral courage of the highest type publicly to avow the gross and terrible mistakes of the past and to seek forgiveness of Almighty God and of fellow men.

6. The revival had an indirect bearing on the maintenance of law and order during a time of great national disturbance.

In connection with the abdication of the emperor in 1907, serious disturbances broke out in Korea which at one time threatened to assume large proportions. During this time the conduct of the church was most commendable. Both at Seoul and Pyengyang, and throughout the disturbed sections, the Christians exerted their influence on the side of law and order and contributed very largely to keeping the spirit of disorder under control. In the north, no uprising against the government occurred, and this was all the more remarkable, as the people in Pyengyang and the northern provinces are the most excitable and turbulent in the empire. Any just review of the causes which contributed to tranquillity must give a large share of credit to the restraining influence of the churches. Throughout this entire region, both in the north and at Seoul, misguided patriots threatened the lives

of missionaries and native preachers because their influence was against disorder, but as the result of the counsels and restraining influence of the Christian workers, bloodshed was prevented and order maintained. It will be noted that in the regions where this occurred the revival had first prepared the churches so that they were more ready to stand for law and order.

7. One of the direct results of the revival is the great missionary campaign now being carried on in Korea. The church is thoroughly organized to carry the gospel message to one million Koreans one by one. Individual Christians have personally consecrated days of service taken from their business, during which they visit their neighbors and friends, urging them to accept the Lord. In the early part of this campaign the sum total of all the days of service pledged by the men and women in the Korean churches was equal to the continuous service of one man for over three hundred years. A statement published in one of the newspapers in the city of Seoul giving the results of this campaign between the months of November, 1909, and May, 1910, says that there has been in all probability as the result of these efforts an increase in the church membership of over thirty per cent. This would mean that over 80,000 converts have been won to Christ during the six months covered. May we not learn from this result that the surest way to reach those that are now out of Christ is to first inspire God's people with new life and devotion to him and fill them with a practical ideal of personal service?

8. Few people realize the important position that Korea is destined to occupy in the development of the Asiatic world. History has shown that a people may lose their national independence without losing their influence on the life of the world. The position occupied by Korea as first neighbor to China will make her influence upon that country of the greatest moment. With railroads running from the Yalu to all the large ports in the Japan Sea, Manchuria will find her highway eastward through the Korean peninsula. The capital of Korea

is nearer to Peking than is Chicago to New York. An American express train could cover the distance between the two capitals in fourteen hours. That means that any overwhelming influence which may obtain in Korea will mightily affect China. As has been shown in what we have said above, the Korean people are perhaps the most religious people of the Far East, and all visitors who have come under the influence of their great Christian congregations have been deeply impressed by them. Already the line of railroad reaching into Manchuria is dotted the whole distance from Fusan to Wiju with Christian communities, and churches have been planted beyond the Yalu in Chinese territory. The great revival which has visited Manchuria is known as the "Korean Revival."

A deep impression has also been produced upon the Japanese Church. A number of Japanese were converted in the meetings held in Pyengyang, although they were ignorant of the Korean language and the contact was one altogether in spirit. The Christians who witnessed the effects of the revival on the Koreans were profoundly moved and carried back the news to Japan, where in several instances it resulted in quickening the Japanese Church. An instance in illustration. One night there came into the meeting in Pyengyang a Japanese army officer who appeared to be deeply interested in what was taking place. When the Christians knelt in prayer, he knelt with them, but when they arose he continued prostrate before God. No one present could speak the Japanese language, so it was not possible to communicate with him. Shortly afterward he arose and left the meeting. The next day he came with the pastor of the Japanese church in Pyengyang to see the missionary. He told of how in the past he had no belief in the existence of God, but in the meeting had been so impressed with what had taken place that he could doubt no longer his being and presence, and there had given his heart to Christ. As he was soon to return to Japan he requested baptism, and the following night a little group of Japanese took their place in the midst of the vast audience of Koreans. At the close of the service this soldier-Christian was baptized into the Christian faith amid the com-

mon rejoicing of Japanese and Koreans. The officer returned to Japan with his heart filled with the divine passion for souls. He preached the gospel in the garrison city to which he was appointed with such earnestness that the entire community was deeply stirred and many persons brought to Christ.

This is but typical of the possible influence that Korea may exert upon her neighbors. There can be no doubt that Divine Providence has destined the three empires of the Far East—Japan, China, and Korea—to relations of the most intimate character. The reaction of these nations on each other will necessarily be intense. If, as we firmly believe, it should be Korea's destiny to have a large part in molding the religious sentiment of this great far eastern group of empires, who can adequately measure the importance of the service that she will perform and the imperative necessity that the Christian Church should hasten to Korea with the help that the infant church in the peninsula needs?

The growth of the church in Korea furnishes a bright promise of the speedy evangelization of this people. The first converts under the Methodist Episcopal Church were reported in 1888 and numbered thirty-eight. In 1910, the total following of the church was over 50,000—an increase of more than a thousandfold. It is easy to work out marvelous results with figures in connection with any enterprise, but when one contemplates the numerical growth of the church, the result must be a great strengthening of the faith of the church in the complete success of its mission to the world. In Korea we have a field in which there is promise of the rapid evangelization of the entire nation, and whose very condition constitutes an imperative call to the church to concentrate her effort on the great work of giving a people so ready for it the gospel of Christ.

As far as human foresight can penetrate the future, there is no reason why the wonderful growth attained should not be maintained and even exceeded. The vital question is: Will the church in America meet the responsibility which this condition of affairs imposes upon her? The crux of the missionary question, as far as it relates to Korea, is not here on the field,

but is at home on the threshold of the church in America. No obstacle appears ahead of us to prevent the saving of hundreds of thousands of Koreans. It is only a question of whether the church at home will make good the opportunity which has been given her of God—to bestow upon one nation, during this generation, the priceless boon of becoming Christian in its national and individual life.

